DOCUMENT RESUME

ED 472 625 SP 041 383

AUTHOR	Brantmeier, Edward J.
TITLE	Peace Pedagogy: Exposing and Integrating Peace Education in Teacher Education.
PUB DATE	2003-02-00
NOTE	25p.; Paper presented at the Annual Meeting of the Association of Teacher Education (Jacksonville, FL, February 18, 2003).
PUB TYPE	Reports - Descriptive (141) -- Speeches/Meeting Papers (150)
EDRS PRICE	EDRS Price MF01/PC02 Plus Postage.
DESCRIPTORS	*Consciousness Raising; Elementary Secondary Education; Higher Education; *Peace; *Preservice Teacher Education
IDENTIFIERS	*Peace Education

ABSTRACT

This paper discusses peace education, which is "the transmission of knowledge about the requirements of, the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities." The paper asserts that peace education needs exposure and further integration into teacher education discourse and practice. It begins defining peace education, explaining how the purposes and goals of peace education already align with peace theory, and suggesting how a move from implicit to explicit peace education may strengthen the overall momentum of peace pedagogy in building a culture of peace. The paper also surveys the scholarly literature pertaining to the integration of peace education into teacher education (noting that it has been excluded from mainstream teacher education rhetoric), and it reviews how peace education has been and can be further integrated into teacher education rhetoric and practice. It concludes by discussing approaches to peace education, a semantic field for peace education, and building a culture of peace through teacher education. (Contains 21 bibliographic references.) (SM)

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Association of Teacher Educators

Jacksonville, Florida

February 18, 2003

ED 472 625

Peace Pedagogy: Exposing and Integrating Peace Education in Teacher Education

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Context

A post September 11th global society demands the exposure and integration of peace education into American teacher education discourse and practice in our movement toward a sustainable planetary future. In its present concealed form, peace education in mainstream teacher education, defined as courses required by states and electives offered by colleges or universities for teacher certification, manifests as multi-cultural education and implicit environmental education, global education, and gender education. A unified peace pedagogy that includes these already existing tributaries and also integrates various streams of human rights education, development education, education on economics, values education, civics education, and human consciousness studies is needed to "end direct (physical) and indirect (structural) violence" on a local and global scale (Galtung 1988).

This paper asserts that peace education needs exposure and further integration into teacher education discourse and practice. Global peace values and education for positive peace (absence of structural and inner violence) and negative peace (absence of war) need to spearhead this innovative peace pedagogy. The first series of goals of this paper is to define peace education, to expose how the purposes and goals of the aforementioned implicit tributaries of peace education already align with peace theory, and to suggest how moving from implicit to explicit peace education may strengthen the overall momentum of a peace pedagogy in building a culture of peace. The second series of objectives is to survey scholarly literature concerning the integration of peace education into teacher education and to review how peace education has been and can be further integrated into teacher education rhetoric and practice. The overall paper

objective is to open a dialogue between localized practices in local teacher education and globalized policy by suggesting how teacher education could align with the goals inherent in UNESCO's Culture of Peace Program.

Integrating Peace Education in Teacher Education

The United Nations declared the decade from 2001-2010 as the International Decade for a Culture of Peace and Non-Violence for the Children of the World. A provision in resolution 52/15 promotes, "Respect for all life, ending of violence and promotion and practice of nonviolence through education, dialogue, and cooperation" (UNESCO 2000). Innovative peace education in the policies and practices of teacher education must lead the way toward the realization of this goal to minimize and to de-legitimize all forms of violence. However, we must first understand and operationalize a definition of peace education.

Defining Peace Education

Betty Reardon, one of America's leading peace educators, defines peace education as:

> the transmission of knowledge about the requirements of, the obstacles to and possibilities for achieving and maintaining peace, training in skills for interpreting the knowledge, and the development of reflective and participatory capacities for applying the knowledge to overcoming problems and achieving possibilities. (Reardon, 1999).

Critical words in the above definition help elucidate the essence of Reardon's conception of peace education: knowledge of the requirements of peace must be gained; obstacles and possibilities of peace must be transmitted; a training in skills of interpretation must be part of peace education; development of reflective and participatory capacities must be enhanced; and a focus on applied knowledge for overcoming real life problems and

actualizing alternative possibilities is crucial (Reardon, 1999). Reardon maintains that the transmission of knowledge and skills, the enhancement of capacities, and a focus on real life problems and possibilities must propel peace education endeavors. The dimensions of Reardon's comprehensive peace education include: an integrated holistic education, a focus on the human context of relationships; ecological and planetary systems consciousness; and organic and developmental learning (Reardon 1988).

Ian Harris defines peace education as

> Teaching encounters that draw out from people their desires for peace and provide them with nonviolent alternatives for managing conflicts, as well as the skills for critical analysis of the structural arrangements that legitimate and produce *injustice* and *inequality*" (Harris 2002)

Harris's definition differs from Reardon's by focusing on the "drawing out" of desires for peace instead of "transmission of knowledge" for achieving and maintaining peace. Harris's definition places conflict resolution skills as well as the intellectual capacities for critical analysis of structural causes and conditions for the perpetuation of the absence of peace (with a special focus on positive peace or the absence of structural violence) as central to the aims of peace education. Harris's concern with "critical analysis" is not different from Reardon's concern for the development of "reflective and participatory capacities for applying knowledge." Both concentrate on consciousness-raising in the process of empowering students and teachers to seek nonviolent means to nonviolent ends and to actualize nonviolent solutions for creating an alternative and sustainable future.

Peace education is education for the elimination of violence which includes: raising consciousness about the various forms of violence (direct, indirect, structural, cultural); imagining alternatives (from social, economic, and political structures to

psychological and spiritual methods for attaining inner peace) that promote nonviolence; and providing specific modes of empowerment (conflict resolution skills, political participation, global perspectives and opportunities) and plans of actions to move toward a more peaceful and just world. The main focus of peace education is to minimize and eventually eliminate various forms of violence through consciousness raising, vision, and action. Thus, peace education is action-oriented by promoting social and cultural change toward a nonviolent, sustainable future. The peace educator creates opportunities for students and teachers to understand the complex and variegated nature of violence in our world and provides the space and scaffolding for envisioning and enacting alternative nonviolent possibilities. Defining peace education and the peace educator is not easy. It is an emerging and dynamic field in education.

A narrow definition limits the possibilities of peace education. However, a broad definition suggests an underdeveloped field of inquiry-- which is far from the truth. In further developing the field of peace education in teacher education, comprehensive and operational definitions of peace education will help in research endeavors and for public awareness. Peace education is a realist's and visionary's enterprise allowing and inviting both the pragmatist and the idealist.

Explicit and Implicit Peace Education

It is a complex task distinguishing between implicit and explicit peace education. Ake Bjerstedt maintains,

> Explicit peace education or peace education as text then refers to direct information on or discussion of issues of war and peace. Implicit peace education or peace education as context are expressions used instead when one thinks about the kind of education towards peaceful values and behavior that may result from experiencing and being a member of an

> open, gentle, and dialogue-oriented society (a school characterized by cooperation and freedom from authoritarianism) (Bjerstedt, 1994).

Bjerstedt's narrow framing of explicit peace education focuses on issues of war and peace. It implies a definition of "peace" as the mere absence of war (negative peace) and not in terms of "positive peace" or the absence of structural or inner violence. However, the distinction of explicit and implicit peace education provides a helpful conceptual framework for understanding peace education in teacher education.

Explicit peace education courses and academic programs in teacher education are rare. In the American educational context, Columbia University's Peace Education Center and the University of Wisconsin-Milwaukee offer peace education or peace-related courses in teacher education, as do a handful of other American academic institutions. These courses and programs provide concepts of both negative peace (absence of direct violence) and positive peace (absence of structural and inner violence). They are explicitly labeled "peace education" and are taught as text; education directly targets issues of violence and peace on multiple levels in society. Explicit peace education programs do exist, though they appear to be optional, scarce and/or offered as teacher certification programs.

In the current political and economic climate that promotes war as a positive solution to the problems of a post 9/11 American and global reality, it is unlikely that more explicit peace education programs will be endorsed through state institutions in the near future. A culture and society saturated with fear and steeped in the rhetoric and propaganda of war as a positive solution to the 9/11 tragedy needs peace education now just as much as other times in the past (such as education for the nuclear age in the 80's). For every federal administrative political action there is an opposite and equal reaction

that is taking p.ace. The pendulum of war and peace swings back and forth; the causes of the war and peace camps are reinforced by the others' extremisms. Explicit peace education as an economically-backed, legitimized force in teacher education will once again emerge and gain momentum in the years following the American political and military reactions to the 9/11 tragedy.

Exposing Implicit Peace Education and Relating it to Peace Theory

Peace education already exists and will continue to exist tacitly within courses, concepts, and programs in teacher education. Exposing implicit peace education in teacher education is vital and necessary in the process of legitimizing peace as a powerful and dynamic concept and mode of living worthy of academic rigor and pursuit. Peace is a necessary conceptual tool for teacher educators. Linda Groff's "Seven Concepts in the Evolution of Peace Thinking" will provide a theoretical framework that will help us understand how peace education is already implied—existing but not directly labeled-- in teacher education. Groff's model (2001) that delineates seven central concepts in peace thinking follows:

A. War Prevention (Negative Peace)
    1. Peace as Absence of War
    2. Peace as Balance of Forces in the International System
B. Structural Conditions for Peace (Positive Peace)
    3. Peace as no war and no structural violence on macro levels
    4. Peace as no war and no structural violence on micro levels (Community, Family, Feminist Peace)
C. Peace Thinking that Stresses Holistic, Complex Systems (Integrated Peace)
    5. Intercultural Peace
    6. Holistic Gaia Peace (Peace within the human world and with the environment).
    7. Holistic Inner and Outer Peace (Includes all 6 types of peace and adds inner peace as essential condition).

(Groff, 2001)

Groff's model is a helpful theoretical framework for determining how a particular course in teacher education addresses the types and levels of peace. For example, implicit within required multi-cultural education courses or courses for teaching in a pluralistic society in the teacher education program at Indiana University is education that promotes consciousness-raising about and empowerment for positive peace and integrated peace.

Recently at Indiana University, future teachers in a course entitled "Teaching in a Pluralistic Society" were required to conduct an inquiry project on an oppressed group of people different from their own heritage or background. Future teachers were asked to create informational sheets and displays to present to the public in the School of Education atrium. Implicit in this inquiry project was consciousness-raising about the structural violence occurring in the context of Native American populations, African American populations, people with disabilities, women, gay, lesbian, and bi-sexuals, and other oppressed populations. This consciousness-raising inquiry project aligns with Groff's structural conditions for peace category in that future teachers became more aware of the structural violence faced by oppressed populations. Future teachers were then provided the opportunity to become conveyors of that knowledge of injustice. Future teachers were provided with a learning opportunity that fostered an awareness of structural inequalities as well as promoted intercultural, feminist, and inter-racial peace. Peace education was implicit within this inquiry project, as it seems to be in other courses in mainstream teacher education (defined as courses required by states and electives offered by colleges or universities for teacher certification).

Though it is not a required mainstream program, but can be chosen by interested students, another example of implicit peace education (or peace education as implied in

the *context* of teacher education) is Indiana University's Cultural Immersion Projects. Cultural Immersion projects is a program that prepares student teachers for immersion experiences on Navajo tribal lands in the American Southwest and in ten different host nations around the world. The program is an option to regular student teaching. The Overseas Project, one of the Cultural Immersion Projects, has three main goals:

- To develop a broader understanding of the pluralistic world in which we live and of the mutual influence of nation upon nation.
- To provide intercultural teaching and community involvement experiences in overseas nations—experiences which offer realistic, in-depth exposure to other ways of life and schooling.
- To facilitate professional and personal growth through increased self-confidence and self esteem, greater adaptability, and acquisition of new and different teaching methods, ideas, and philosophies. (Stachowski and Lambdin, 2002)

As a former participant in Cultural Immersion Project's American Indian Reservation Project and an associate instructor for the Overseas Project in my third year of service, I can attest to my own and other student teachers' attainment of these goals through choosing this alternative student teaching experience. I learned of the contemporary and the historical physical, structural, and cultural violence that oppresses Navajo and other Native American people when living and student teaching at a United States Department of Interior Bureau of Indian Affairs Boarding School on the Navajo Reservation for four and half months during my student teaching. Numerous research publications on student teachers' experiences in Navajoland and overseas suggest the goals of Cultural Immersion Projects are being realized (Stachowski and Brantmeier, 2002; Stachowski and Frey 2003).

Though not an explicit peace education program, Cultural Projects promotes the structural conditions of positive peace by raising consciousness about injustices in

Navajoland and in host nations. The program then provides the means through which student teachers actively engage themselves in the cultures, communities, and schools of their immersion site. Thus, the program raises consciousness, empowers students to apply their knowledge in real life student teaching experiences, and requires that they critically reflect on their cultural engagement and acquisition of cross-cultural knowledge. Cultural Projects is an example of implicit peace education because it fosters intercultural peace (Groff 2001) by exposing student teachers to other ways of thinking, living, and schooling. For example, the American Indian Reservation Project raises consciousness about past atrocities committed against Navajo and other First Nation people and the related structural violence existing in America today; many Navajo Reservation schools lack sufficient resources and many homes lack running water, electricity, and telephone service. It must be recognized that Cultural Projects is by no means a mandatory course in mainstream teacher education at Indiana University; it is a choice made by student teachers who want cross-cultural living and student teaching experiences. Other courses, programs, and concepts in teacher education are implied peace education. Implied education for peace awaits exposure and connection to peace education and peace theory.

The Peace River Model: Peace Education in Teacher Education

The Peace River Model is an exploratory and explanatory model of how existing tributaries in teacher education implicitly contribute to (or flow into) the peace education river and how various other forms of education including human rights education, development education, education in economics, values education, civics education and human consciousness studies all could contribute to the dynamic and participatory

conditions of negative and positive peace (Brantmeier 2002, Appendix 1). Many state teacher certification programs require a multi-cultural education or teaching in a pluralistic society course (Indiana, Wisconsin, Arizona etc…). As discussed previously, these types of courses implicitly contribute to future teacher understanding of issues of peace and violence. So do mainstream teacher courses that implicitly include issues of global education, environmental education, gender education, and others (see Appendix 1). I argue that it is necessary to openly acknowledge how these existing courses and topics in education contribute to building a more peaceful world. The Peace River Model illustrates how existing courses and topics in teacher education naturally merge with the goals inherent within peace education. The Peace River Model is also a tool for visualizing and eventually defining how various courses and topics could further contribute to peace education.

Why Not Include Peace Education?

Peace education has been excluded from mainstream teacher education rhetoric. If education for peace was more mainstream and included in rhetoric, we would see more peace theory and peace education practice explicitly integrated into mainstream teacher education courses. Perhaps peace education is not fashionable or it is riding the wake of a contested, post "hippie" Vietnam War era. Perhaps talking about peace is considered flaky, utopic, or the pastime of idealists. Without imagining the possibilities of alternative futures and then actualizing them, would not societies and cultures become stagnate and eventually poisoned in their own complacency? But how can peace be viewed as flaky and utopic when actualizing peace is absolutely imperative for human survival?

War and various other forms of violence are integral to the perpetuation of political, economic, and cultural systems of oppression and domination. A brief look through the pages of Old Man history shows us this; Aurangzeb's reign in India, Khan's reign in China, the Roman Empire, the era of European colonialism and exploitation, and arguably, current American military and economic world domination—all these historical events prove that violence is used to perpetuate existing cultural, political, and economic orders; violence is used to solidify and extend power. However, much of the very telling of history is skewed toward representing war culture. A quick read through a typical high school U.S. History book will prove that wars are highly exalted and studied while peaceful societies and peaceful living are much less represented. In *Cultures of Peace: The Hidden Side of History*, Elise Boulding writes of a the war-steeped history of western civilization,

> History is generally thought of as a story of the rise and fall of empires, a chronicle of reigns, wars and battles, and military and political revolutions; in short, the history of power—who tames whom, who controls whom (Boulding 2000).

In her book, Boulding offers an alternative peaceful history that never quite makes mainstream history books—a history of peaceful societies existing not without strife and not in perfect harmony, but nonetheless with substantially less violence as a part of their lives. Telling history from the point of view of less represented groups of people who live relatively peaceful lives in comparison with the political and military hegemony revered in many history books is essential to disrupting the perpetuation of war cultures. The inclusion of more peaceful voices of the past is one very tangible way to acknowledge and legitimize peaceful ways of living in the present and for the future.

In the wake of violent historical human narratives that perpetuate a culture of violence, is it not time for a paradigm shift? Many obstacles exist to creating a culture of peace; the interpretation of the past informs the present and steers the future. The stories of violence that we tell our children inform their understanding of how the world functions and how things are suppose to be (Brantmeier, 2002). We need a paradigm shift. Nothing less than a deep cultural normative shift (values, beliefs, thought patterns, behaviors) away from violence as an acceptable means for resolving conflict to violence as detestable and intolerable needs to occur. In terms of just warfare, as of late we have taken one small step for humankind. The U.S. military establishment is recognizing the fellow humanity in their enemies. In the war in Afghanistan, the U.S. military not only dropped bombs, but food packages as well. As the drums of war with Iraq beat loudly, once again food packages are being prepared for innocent Iraqi civilians. Military thinking and strategy guided by a deeper sense of humaneness and responsibility is a very important first step in cultivating a peace paradigm.

Moving from implicit to explicit peace education in teacher education is also central to this paradigm shift. The complexities of the concepts of peace and the theoretical frameworks of peace thinking need to be incorporated into teacher education rhetoric and courses to deepen the causes of social justice that already exist via implied peace education in mainstream teacher education. Linkages and dialogue between mainstream teacher education and peace education need to become more frequent, acceptable in the eyes of mainstream teacher education, and promoted by local universities to ensure the exposure and strengthening of peace education, both explicit

and implied. Particularly, explicit peace education in teacher education needs to become a *normal* rather than a *rare* phenomenon.

Integrating Peace Education in Teacher Education

How to?

Notable research and papers on the integration of peace education in teacher education have been written (Schmidt, 2000; Reardon, 1999; Miller & Ramos, 1999; Hutchinson, 1996; Dubon-Haynes, 1996; Hanns-Fred, 1994; Bjerstedt, 1994; Harris, 1989; Finn, 1984). In a survey sent to all Peace Education Commission members, 75 questionnaires from 33 different countries were returned. Bjerstedt reports that "sixty percent favored a combination of special courses on peace education within basic teacher training as well as promoting peace education objectives and procedures in a number of different courses in basic teacher education" (Bjerstedt, 1994). For the purpose of arguing how peace education can be more deeply integrated into teacher education, I have labeled these approaches as explicit inclusion and implicit inclusion respectively.

Bjerstedt's (1994) article conveys the results of an interview study that involved fifty international experts on peace education and peace related issues from twenty-two different countries. Some general and specific participant responses included: the perception of the need of peace education in teacher training and in-service training; the need for the use of a "didactic locus" strategy; the need for instructional objectives that included promotion of global perspectives, consciousness-raising about peace education and current world affairs, concepts and theories including "interdependence" and "common security"; the need to teach skills of conflict resolution and critical media analysis; the need to foster relevant value perspective such as nonviolence ethics, global

ethics, human rights etc...; and the inclusion of both explicit and implicit peace education in teacher education and schools serving children (Bjerstedt, 1994). The article provides a plethora of ideas and detail for including peace education in teacher education. However, the details are too lengthy for inclusion in this paper. The above list serves as a starting point for those interested in the integration of peace education into teacher education.

Approaches to Peace Education

One of the noteworthy responses in Bjerstedt's article entitled "Teacher Training in Relation to Peace Education in Schools" relays an important and necessary distinction between peace education as a topic of study and as a method of study (Bjerstedt, 1994)

> The teacher trainers should be peaceful people themselves, in order to make clear how peace education should influence the educational work as well as the lives of teachers (to be). It is a matter of finding the middle ground between peace education as a topic of study and as a method of teaching (p. 13).

"Being peace" while facilitating the topics of peace education through peaceful teaching methods becomes critical. Also, a necessity to explore with both student teachers and in-service teachers the conceptual frameworks of peace education and methods for including peace education in their classrooms becomes apparent. Peace education will be fruitful when the theory- practice gap is successfully bridged. Three basic approaches to teacher training were generally agreed upon by most respondents: a knowledge and awareness approach, an implicit value-oriented approach, and a skills approach. (Bjerstedt p 16). The ideas presented by a transnational coalition of peace educators and peace scholars suggest an emerging field that has limitless possibilities. Exposing and

integrating peace education in teacher education is not necessarily a new phenomena, but definitely one that requires creative innovation and practical methods.

A Semantic Field for Peace Education

It is necessary to begin to construct a semantic field for exploring the concepts and topics in peace education that may help the open integration and exposure of peace education in mainstream teacher education. In *Comprehensive Peace Education*, Reardon suggests necessary values for building a culture of peace: planetary stewardship, global citizenship, and human relationship (Reardon, 1988 & 1999.) With this substantive value framework as a foundation, teacher educators, teachers, and students alike must move forward in defining global peace values and in aligning teaching and learning accordingly. In building a culture of peace, a focus on negative peace (absence of war or direct violence) and positive peace (absence of structural or indirect violence) must drive pedagogy and learning endeavors.

Reardon describes a helpful system of values and capacities that need to be fostered in future teachers. The values include: environmental responsibility; cultural diversity, human solidarity, social responsibility, and gender equality (Reardon, 1999, p. 14). Corresponding to these values are the capacities for peace making that aim at transforming societies into cultures of peace: ecological awareness; cultural competency, conflict proficiency, and gender sensitivity (Reardon, p. 15). Mische suggests that the concept of interdependence is fundamental to peace education (Bjerstedt, 1994, p 32). In another paper, I have written on the concept of interdependence in a Gandhian framework,

> Peace educators need to further embrace the concepts of interdependence and unity that already exist in fields like deep ecology, globalization studies, and

> various world religious traditions. Exported Gandhi can manifest in thematic units in classrooms that center around ideas of interdependence and unity of all spheres of life: economic, social, political, cultural, and environmental. The fragmented reality we experience that is in part shaped by the structural arrangements of a highly complex world must be put back together; we must see the unity of all life. With this Gandhian vision of the "essential unity of all life," the power and truth of nonviolence flow naturally because violence against the "other" will be understood as violence against the "self" (Brantmeier 2003)

Also, exploration of the concepts and issues of consciousness-raising (Freire, 1970), political and social activism, social injustice and social justice, social and cultural change, Gandhian theory of peace and nonviolence, gender and peace, and others are necessary. When attempting to synthesize a semantic field for building a culture of peace, a system of interdependent global peace values, capacities, concepts, and issues emerge. (See Semantic Field for Peace Education, Appendix 2).

Building a Culture of Peace through Teacher Education

When attending a conference conducted by the Institute of Global Leadership at the United Nations in New York City this past August (2002), I had the opportunity to ask the Under-Secretary General Anwarul Chowdhury, initiator of UNESCO's Culture of Peace Program, how members of the conference could promote its goals and objectives. I paraphrased and hybridized his response below:

- Individual sphere agency
- Organizational consciousness-raising
- Civil society political engagement and action

Ambassador Chowdhury suggests that one's individual involvement and commitment to building a culture of peace is one of the best ways to actualize the UNESCO policy. Also, he suggested that people raise general consciousness about the culture of peace program in the organizations in which they are currently active. Finally, he

suggests that people must write to their political leaders and policy brokers to make them aware of the culture of peace program (Chowdhury Lecture, 8/19/02). I have labeled this activism as civil society political engagement and action.

When I asked about the role of peace education in building a culture of peace, Ambassador Chowdhury kindly redirected this task to educators. Betty Reardon's recommends that UNESCO needs to compile an expert task force to develop a curriculum for teacher education training and that professional commissions focused on integrating the culture of peace program into teacher education must be assembled (Reardon, 1999, p. 23). We need to

> Ensure that children, from an early age, benefit from education on the values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination (Programme of Action on a Culture of Peace, Available at: http://www.unesco.org/cpp/uk/declarations/2000.htm).

Despite a subtle disagreement with the emphasis of "tolerance" because "acceptance" as a result of the process of empathetic union leads to true understanding and peaceful co-existence, the spirit of the peace education for a culture of peace shines through in this quote. It is the task of teacher educators, teachers, and students to make this spirit into form.

Implications and Applications

Peace is not a bad word, but it has a lofty, utopic reputation that needs changing. I have argued for the necessity to expose and integrate peace education into mainstream teacher education. Implicit inclusion of peace education topics and concepts in mainstream teacher education courses can be strengthened through alignment and use of

peace education theory and practice. We need more explicit inclusion of peace education in mainstream teacher education, both pre-service and in-service, though political and economic constraints may block the legitimizing process as well as course and program formations. The Peace River Model can help begin the process of exposing and integrating peace education in teacher education. Works needs to be done on defining peace education and I have begun the construction of a semantic field that helps congeal some of the values, concepts, and issues in the emerging field. The road toward building a culture of peace is not easy, but rather dynamic, participatory, and arduous. Like much policy from the United Nations, UNESCO's Culture of Peace Program holds tremendous moral authority and moral capital while lacking highly effective mechanisms for policy implementation. This leaves the interpretation and implementation of building a culture of peace to local institutions with teacher education programs. Let the work begin.

In these uncertain and fearful times, peace thinking needs to be in the forefront of mainstream American consciousness. Perhaps trust in Gandhi's law of love and Dr. King's "beloved community" that extends beyond the national to the global will help us move toward the lessening and elimination of various forms of violence that plague the American consciousness. Perhaps through consciousness-raising, forgiveness, reconciliation, and new economic and military policy, we can mend the deep wounds of the September 11th tragedy and move toward a cultural paradigm that embraces peace and cooperation. Our schools, homes, and hearts are a good place to start in building a culture of peace for the children of the world.

"The Law of love will work, just as the Law of Gravitation will work, whether we accept it or not. Just as a scientist will work wonders out of the various applications of the Laws of Nature, even so a man (human) who applies the Law of Love with scientific precision can work greater wonders."

M.K. Gandhi in Young India. Oct. 31, 1931.

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Appendix 1
Semantic Field for Peace Education

(A Work in Progress)

Peace Values (focus on value frameworks)

planetary stewardship, global citizenship, and human relationship (Reardon, 1988 & 1999) and cultural diversity, human solidarity, social responsibility, and gender equality (Reardon, 1999), universal responsibility (Dalai Llama, 1999) a global ethic, ecological ethic,

Peace Capacities (focus on skills)

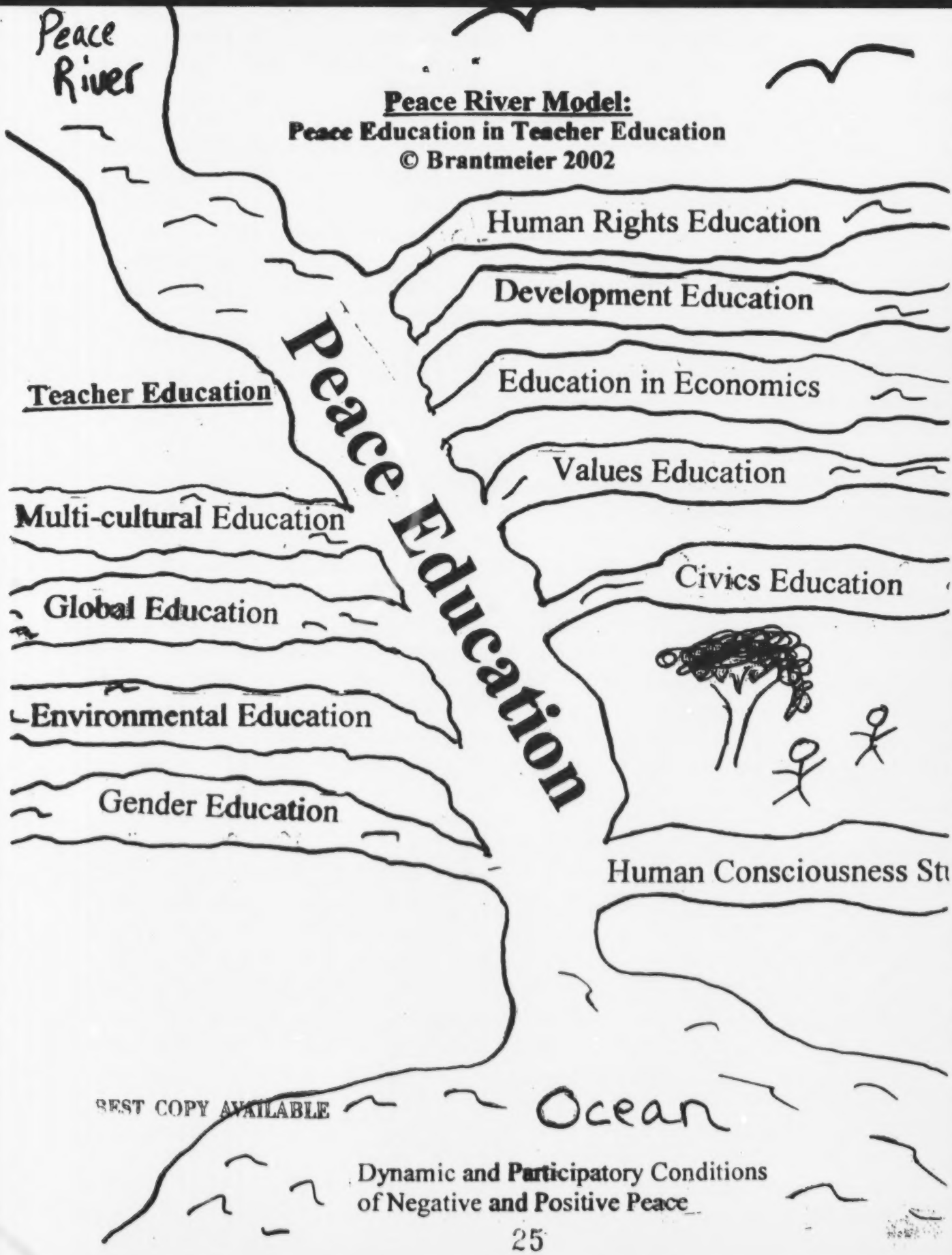
Reflective thinking, Adaptive intelligence (Brantmeier and Jones, 2002) , Consciousness-raising (Freire), Non-violent resistance (Gandhi & King), sympathy, empathy, sympathetic introspection, empathetic union (Brantmeier 2003), perspective consciousness (Hanvey, 1976), cross-cultural adaptability, compassion, ecological awareness; cultural competency, conflict proficiency, and gender sensitivity (Reardon, 1999), political and social activism,

Peace Concepts (focus on ideas)

War & Peace, Social justice, Interdependence, Globalization, Negative peace, Positive peace, Integrated peace (Groff 2001), Inner peace, Structural violence, Direct violence, Indirect violence, Cultural violence, Non-violent resistance (*satyagraha*), universal responsibility (Dalai Llama, 1999), Obstacles to peace such as far, aggression, prejudice, stereotypes, ethnocentricity, ideology, & propaganda (Finn, 1984), Ecological and planetary systems consciousness (Reardon, 1988), Violence and nonviolence, Diversity (Race, Class, Gender, Sex, Age, Disability, Food Choices etc…), Structural possibilities and constraints and individual agency, empowerment, cultural domination, hegemony, colonialism, pluralism, culture of violence, Gandhian theory of peace and nonviolence, Law of love (Gandhi), Beloved community (King, Jr.)

Peace Issues

Human rights, Gender equality and equity, Feminism, Development, Social and Cultural Change, Environmental stewardship, Sustainability, Conflict, Insecurity, Security, Resource Scarcity, Nuclear war, Implicit peace education and explicit peace education, Militarism, peace pedagogy



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